

The Gospel Messenger,

AND

SOUTHERN EPISCOPAL REGISTER.

Vol. XI.

JUNE, 1834.

No. 126.

FOR THE GOSPEL MESSENGER.

LECTURES OF A PASTOR,

Addressed to the Candidates for the rite of Confirmation.

Lecture III.—The Preparation for the Rite of Confirmation.—The Nature of the Covenant renewed in that Ordinance.

THE preparation for the very significant and solemn rite of Confirmation relates to the understanding and the affections. The requisite knowledge is stated in the preface to the office of Confirmation: "the Church hath thought good to order that none shall be confirmed, but such as can say the Creed, the Lord's prayer, and the ten Commandments, and can also answer to such other questions as in the short Catechism are contained." In the first Rubric before the office for adult baptism, we are told, "such persons as are to be bapuzed," and with equal propriety may it be said, such persons as are to ratify and confirm their baptism, must be "sufficiently instructed in the principles of the Christian religion." In the address at the end of the office for Infant baptism we read, "ye are to take care that this child be brought to be confirmed, so soon as he can say the Creed, the Lord's prayer, and the ten Commandments, and is sufficiently instructed in the other parts of the Church Catechism set forth for that purpose." The Catechism, you will observe, is said to be set forth, "for that purpose," that is, for that purpose chiefly, or in the first place, viz. to qualify persons understandingly, to come to the ordinance of Confirmation, and correspondently is the title of the Catechism, viz: "an instruction to be learned by every person before he be brought to be confirmed." We say then, that the Church expects that the Candidate for the "laying on of hands," should be able "to give a reason of the hope that is in him," that is, why he recognizes the Christian religion as a divine dispensation, and that he should be so conversant with the Bible as to know, what it requires to be believed and to be done; what are the chief articles of Christian faith, and practice.

The proper dispositions for receiving Confirmation, are set forth in the answer to the question in our Catechism, "what is required of persons to be baptized," for obviously he who comes to confirm his baptism, must have the same temper as he who in adult age comes to that ordinance, that is they both must have "repentance, whereby they forsake sin, and faith, whereby they steadfastly believe the promises of

God made to them," in the sacrament of baptism. It will be recollected also, that the Church has given a direction to this effect, (see the Rubric at the end of the Confirmation office) "there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." The permission implied in this rubric, assumes that the confirmed person has the dispositions "required of those who come to the Lord's supper," or that he has, agreeably to the final answer in our Catechism, repented truly of his former sins, is steadfastly purposed to lead a new life, has a lively faith in God's mercy, through Christ, with a thankful remembrance of his death, and is in charity with all men. These dispositions then, it becomes you to cultivate in the use of all the means which reason and Scripture suggest, and in particular, "by diligent prayer." The Church does not prescribe prayers for private devotion, but leaves her members to choose prayers prepared by the wise and pious, or to make them for themselves, either written out, or only thought on previously. But the prayers provided for *social* worship, in our Book of Common prayer, may be very profitably used in the closet, and when you pray, as I trust you will, in special reference to your approaching Confirmation, where can you obtain more suitable words, in which to ask for a true repentance, than in the Collect for Ash-Wednesday, and in the Confession (either *that* in the daily service, or *that* in the Communion office, and it will be recollected, the confessing of our sins to God, is a part of the act of repentance); for a lively and firm faith, than in the Collect for Trinity Sunday, or for the festival of St. Thomas; for a pure and expanded charity, than in the Collect for Quinquagesima Sunday, and for "a thankful remembrance of the death of Christ," or a deep abiding sense of gratitude to God our Saviour, than in the form of "general thanksgiving," in which you give humble and hearty thanks, *above all*, for the redemption, by our Lord, and its consequent blessings. In the tract in your hands, originally published in England, entitled "Pastoral Advice," you have an excellent prayer which is also recommended to your occasional use. "The Lord's Prayer," will, of course, not be omitted by you; and, here, let me remark of this wonderfully comprehensive prayer, (adapted to almost every possible situation in which a man can be placed,) that it is peculiarly appropriate in the case of a person preparing to be confirmed. He has been baptized, "made a child of God," and therefore may fitly say, St. Paul, himself, being judge (see Romans viii. 15.) "Abba, father." He reasonably desires, and should pray, that his intended proceeding may not dishonour, but "hallow the name of God," to whom he is about to be dedicated; that the reception of Confirmation may establish the "kingdom of God" in his heart, and encourage and assist him to do and to suffer according to the "will of God." In his preparation, he is confessing his sins, and cultivating charity for his fellow men, and what is that part of the Lord's prayer, "forgive us our trespasses, as we forgive those who trespass against us," but a confession of sins, and a resolution to cherish charity even towards our enemies. He is about to renounce the devil, the world, and the flesh, and how natural to pray for the grace necessary to

carry him harmless through "temptation," and to "deliver him from evil," especially the evil one, the evil world, the evil thoughts which assault and hurt the soul. In fine, the Lord's prayer is a prayer for "special grace," for so the Church instructs the Catechiser to declare. Let me apply, with a slight change, his words; "know this that thou art not able" to prepare for confirmation "of thyself, nor to walk in the commandments of God," (as you promise to do in that ordinance) "without his special grace, *which* thou must learn to call for by diligent prayer." See to it then, that thou sayest in sincerity the Lord's prayer. "The preparations of the heart," you should never forget, "come from the Lord." But as you would have the divine assistance, you must do your part. You must search the conscience to ascertain your transgressions, and omissions, and deficiencies, that your sorrow for sin, may be acute, and your amendment of life entire. You must compare your faith with the Scriptural standard, in order to its being sound in principle, and duly operative on the affections. You must review your life in connexion with the claims of God and of your fellow men, that your gratitude to him and charity for them may be sincere and warm. Let a man examine himself, in these several respects, as to his repentance, his faith, his pious gratitude, his charity for all men, that he may come holy and clean, and be received as a worthy partaker of "the laying on of hands."

The nature of the covenant, renewed at the time of administering and receiving Confirmation is the next point, to which your attention is directed. Baptism is a covenant, into which a person enters himself, or is entered by others. The solemn promise or vow is made by himself, or it is made in his name. But Confirmation is a covenant into which no one can enter except with his "own mouth and consent." With respect then to those, who had been baptized in infancy, the promises are made with their own consent *for the first time*. But they are made for the second time by those who were baptized in adult age. A covenant, or agreement, or compact, must have two parties to it. Should you be Confirmed, your part of the covenant is to obey God, while his part is to bless you. To go more into detail, your part is to renounce sin, to believe in God, and to keep his commandments. In renouncing sin, you renounce the persons, and things, and desires which might tempt you to sin, that is, the devil, the world, and the flesh, which three expressions comprehend the various tempters and temptations to whom and to which, human nature is liable. "Stand," says St. Paul, "against the wiles of the devil." "Resist," says St. James, "the devil." He is invisible, but there are persons, places and dispositions, with which he associates. You stand pledged to shun such company, scenes, books, and propensities, of your own heart, as Satan uses for his avenues to assail your virtue. Conscious of your own weakness, you must seek the armour of God, for the Church instructs you to pray. "From the crafts and assaults of the devil, good Lord deliver us. We beseech thee to hear us, good Lord, that it may please thee to beat down Satan under our feet." The devil was the *first* rebel against God. "He sinneth," says St. John, "from the beginning." He is also called "the wicked one," imply-

ing that he is the chief of sinners. Sin is, in a peculiar sense and eminent degree, his work. To abjure the works of the devil, is then emphatically to abjure sin in general, all manner of sin, in thought, word and deed. But there are certain sins, which, either because they are prominent in his own character, or because they are eminently heinous, the devil, in particular, desires and tempts men to commit; such are pride, which was the cause of his rebellion; murder, for we read he was a murderer from the beginning, and this includes malice for "whosoever hateth his brother is a murderer." Falsehood is another work of the devil, for, says St. John, "when he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it," and so is the tempting our fellow creatures to sin, a work in which Satan eminently delights and is constantly occupied; and idolatry, or the denying to God the supreme love to which he is entitled; and we may add fortune-telling, which is, in fact, pretending, as Satan does, to have the power of prophecy, not as a gift from God, but by one's own inherent sagacity. Should you ever be tempted to countenance these sins, remember they are of a peculiarly flagrant character; works of the devil himself, which you have specially renounced.

You renounce also: "the vain pomp and glory of the world, with all covetous desires of the same." You do not renounce the world, in an unqualified sense, as you do the devil, that is, engage to separate yourself from, and to shun it. You renounce whatever is sinful in the world, in particular, those cardinal sins, the root of so many others, vanity and pride. In the catechism the expressions are "poms and vanity." Vanity is the undue estimation of human favour. Pride is undue estimation of oneself. The outward tokens of both vanity and pride, are pomp, parade, ostentation, and vain glory, or boasting. It is a "wicked world," which you renounce—the majority of mankind are wicked. You must not follow the multitude to do evil. They are following after "vain pomp and glory, poms and vanity," honours riches, and pleasures, which are not worth the toil of the pursuit which if gained will disappoint their expectations, and leave a sting behind. "Vanity of vanities," said one who spoke from a palace, "all is vanity." "Be ye followers," not of vain pomp and earthly glory, but "of them, who, through faith and patience, have inherited the promises" in heaven. Whatever is in the world, is to be used as God intended, and so used, it is not sinful. But whenever we indulge the affections and appetites, and even the understanding, in pursuit of human knowledge, without regard to the limitations God has fixed, we then commit sin. It must be a great sin, to follow after the gratifications of our mortal nature, as if our supreme happiness was to be had in *them*, for we were created for higher purposes, for immortality and heavenly glory. Even the innocent gratifications of the world, you engage to seek only with a subordinate desire, and in a limited degree, for you renounce "all covetous" or eager "desires of the same." The Christian loves God with all his soul, and seeks first the kingdom of God and his righteousness. He loves the world, in a subdued and moderate degree, and seeks its good things only in the second place. This branch of the Christian vow is so comprehensive and so apt to

be misunderstood that I shall invite your attention to the explanation of it, by some of our wisest theologians: Dr. Thomas Bray, Commissary of Maryland, in his admirable work printed in 1704, entitled "a Discourse on the Baptismal Covenant," writes, "as to pomps thereby were anciently meant those pompous spectacles, plays, and scenical representations exhibited in the Roman theatres; which, because they were so lewd, cruel, and impious, the primitive Bishops and fathers of the Church strictly enjoined all Christians, at their baptism, not to frequent, or so much as to be once present, or ever seen at them. And answerable to these are our modern plays, acted in the play-houses, which are no less inferior to the ancient ones, in impiety and lewdness, than they are in show and pompousness. And having such a malignant influence upon faith and manner, as is owned by almost all persons, and is generally complained that they have, they ought never to be frequented by Christians; and it may very well be looked upon as a breach of your baptismal vow and covenant, for any of you to be hereafter present at them. By pomps, in the sense of the ancients, were meant the solemn processions of the heathens in honour of their gods, at which to be present was an offence, for which that Christian should be cut off from the Church. And not unanswerable to those are the processions of the Papists in honour to their saints, and which must not therefore, out of curiosity or fear, be joined in, by our Protestant travellers when they are abroad; for if they shall join, though compelled thereunto by force, in the adoration of those images, and shall rather comply than suffer, they will be wanting in confessing Christ and his truth, when called thereunto, which is so much every man's duty. By pomps, reductively may be understood the revels and drunken riots common at wakes and festivals, which, because of the wantonness and excesses usual at them, all sober Christians will make it a part of religion to keep away from. Not but that innocent hospitality as well as thankfulness to God for the blessings then commemorated, may be seasonable at such times. And so much for the pomps of the world to be renounced by us.

And as the pomps, so you are also to renounce the vanity of this world. And what that is, will appear in these cases following:

When persons out-go their ability in building and furniture; a piece of vanity forbid. (Jer. xxii. 13. 14.) When they vainly affect the uppermost places, and strive for precedence, so contrary to the commands of our Saviour. (Mark, xi. 38.) This vanity appears when persons affect, or are pleased with titles of respect and honour above their degree and quality, and desire to be esteemed by others more good and virtuous, than they really are in themselves; a temper of mind so contrary to what was found in their Lord and master, who, though he was Lord of all, yet came not to be ministered unto, but to minister. And who, though he did no sin, neither was guile found in his mouth, yet when he was reviled, reviled not again.

Lastly. This sinful vanity, fit to be renounced, does appear in the affectation of costly apparel and ornaments; when persons exceed what becomes their rank and degree in what they wear; when they are proud of their ornaments, and puffed up like Herod when he was

arrayed in royal apparel. When they adorn themselves to undue ends and purposes; namely, to inflame lust in the beholders, like her mentioned, 'who met men in the attire of an harlot.' And when they spend too much time, the time they should bestow in the affairs and business of their families; and when they deck themselves at unfitting seasons, namely, when they should be at the worship of God, whether public or private; which is often almost over before some can part with their glass. In all these forementioned cases, I say, does vanity appear; a vanity which must be renounced by the disciples of the humble and self-denying Saviour of mankind. It is indeed very hard, if not impossible, nicely to fix the precise bounds to persons in the matter of apparel, ornaments and the like. But the truest and safest rule is decency, and that measured according to what is suitable to the age, sex, or quality; always taking the more sober and virtuous for our pattern in such cases."

Bishop White in his Lectures on the Catechism, observes "Although the application of the word 'wicked,' and the frequent use of the word 'vanity,' as meaning sins, might show that nothing, in itself innocent is within the meaning of the engagement; yet the real design of the terms may be the best understood from the history of the introduction of them into the form of the baptismal promise. They were introduced at an early period into the Christian Church; and were levelled at the public shows of the heathen. The circumstance the most prominently offensive in those shows, was the idolatry accompanying them: the joining in which was considered as absolutely inconsistent with the profession of Christianity. When it became the religion of the empire, the idolatry, before attached to the public games, was abolished by the authority of the government. This remedied a part of the evil only. For those exhibitions continued to be accompanied by such lewdness in words and in actions as no modest ears and eyes could bear. Hence the occasion for the continuance of the promise: and even if there had been no cause for it, in the particular species of celebration which gave rise to the words; it is too probable, that such a degree of laxity will always exist in the state of public morals, so as to produce the toleration, if not the sanction of some customs, to which any one who fears God cannot consistently conform. The result is this: The baptismal promise is hostile to any practice of the world, which involves impiety, or cruelty, or sensuality; but it has nothing to do with a conformity to usages innocent in themselves, although liable to be made criminal—as any usage may be—by abuse. And especially if the word "pomps" should be construed as applying to appearances, which custom has rendered suitable to the different spheres of different people, the sentiment is disproved by the introduction of the term as already stated, and by the sense which has been attached to it at all times. This is not said, without the recollection of its being liable to be perverted to the countenancing of levity. Had a contrary principle been inculcated, it would have been equally liable to the abuse, which one of the ancient prophets, had in view, when he spoke of those 'who wore a rough garment to deceive.' On either of the sides of the line of rectitude, there is sin. The best way of avoiding both, will be to follow the example of the primitive Christians, as it is thus described by an intelligent author, who

wrote about forty years after the death of the last of the apostles, and who finally died a martyr. Speaking of the exterior demeanour of the professors of the faith, he says, 'they affected nothing fantastic, but living among Greeks and Barbarians,' that is, some among one and some among the other of these sorts of people, 'they followed the customs of the country' he means of the different countries which they respectively inhabited: 'and' thus he continues, 'in clothes, and in diet, and in all other affairs of outward life, they showed the excellent and admirable constitution of their discipline and conversation.'

Archbishop Secker in his Lectures, thus comments on the subject before us: "The world, which God created was good: and so far as it continues good, we renounce it not. Therefore the innocent gratifications, which he hath provided for us in it, we ought not to condemn, but to partake of them with moderation and thankfulness: the difference of ranks and stations, which is requisite for the due order of society, we ought to maintain with prudent humility: and every one should take his proper part, as providence directs him, in the various employments which furnish to us the necessaries or conveniences of life. Labouring to procure such a competency for ourselves and ours, as will support us comfortably in our present condition, is what we are bound to. And if, by lawful methods and reasonable care, we can rise higher, we may allowably do it, and justly consider it as the promised blessing of God upon our industry. In these respects then we do not renounce the world; for in these it is not wicked. And we should not affect to detach ourselves too much from the state of things, in which Heaven hath placed us; but ordinarily speaking, take our share, (whatever it happens to be,) and that contentedly, of such employments as contribute to the common good. If we do meet with difficult trials in our way; as they are of God's choosing for us, we are not to fly from them improperly, but trust in him for ability to go through them well. And they, who resolve to retire out of the reach of all such temptations, seldom fail to run into more dangerous ones of their own creating. We ought not therefore to shun what our maker hath appointed us to engage in; but then we ought to engage in it only in such manner as he hath appointed; and to recollect continually, that we are of God, and the whole world lieth in wickedness. Not only the heathen world had its idolatrous pomps, or public spectacles, and its immoral vanities, which were peculiarly meant in this renunciation at first; but that, which calls itself Christian, is full of things, from which a true Christian must abstain. All methods of being powerful or popular, inconsistent with our integrity; all arts of being agreeable at the expense or hazard of our innocence; all ways of encroaching on the properties of others, and all immoderate desires of adding to our own; all diversions, entertainments, and acquaintances, that have a tendency to hurt our morals or our piety; making common practice the rule of our conduct, without considering whether it be right or wrong; filling our time in such manner, either with business or amusements, (be they ever so innocent in themselves,) as not to leave room for the main business of life, the improvement of our hearts in virtue, the serious exercise of religion, and a principal attention to the great concerns of

eternity : these are the things, in which consists that friendship with the world, which is enmity with God ; and if any man love it, thus, the love of the Father, is not in him. Which then do you renounce, and which do you choose ? The world, or the maker of it ? Surely you will adopt the Psalmist's words, ' I cried unto thee, O Lord, and said, thou art my hope, and my portion, in the land of the living.' "

It would not have been necessary to publish these extracts, if the valuable works from which they are taken, were as generally in the hands of our people, as is reasonably and anxiously desired.

You have renounced also in baptism, "the sinful desires of the flesh," that is, as enumerated by St. Paul, "adultery, fornication, uncleanness, lasciviousness, drunkenness, revellings," and not these only, for he goes on to class with them, as "works of the flesh," that is, of corrupt human nature, "idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders," and in another text, "inordinate affection, and covetousness." You are pledged, in other words, to cleanse yourself from all filthiness, not of flesh only, but of the spirit also, to "put off the old man which is corrupt, according to the deceitful lusts," to be temperate in *all* things," keeping under the body, and bringing into subjection to the conscience, its affections, its appetites, its faculties, and its members, not forgetting that little member, the tongue, which, says St. James, no man, that is without the grace of God assisting him, "can tame," wherewith we curse men, defile the whole body, and scatter deadly poison. The unrestrained indulgence of the tongue, is one of those "sinful desires of the flesh" included in the baptismal renunciation. This part of the renunciation, implies the government, both of the outward and the inward man, and not merely of the passions and appetites, or the desires of the intellectual and corporeal nature, but of the thoughts which are the fountain of these desires. We are to watch the dawn of evil thoughts, and promptly to suppress them.

QUESTIONS.

What is the knowledge required of a candidate for the rite of Confirmation ?

What are the dispositions required of the candidate ?

What prayers were recommended to be used by the candidate ?

What is a covenant ?

Who are the parties to the Christian covenant ?

When did you enter into this covenant ?

What relation has Confirmation to the Christian covenant ?

In this covenant, what is promised on the part of our heavenly Father ?

What was promised by the baptized person ?

What does renouncing the devil imply ?

What are "the works of the devil, which you renounce" ?

What do you renounce, as it respects the world ?

What does this part imply, with respect to gratifications not in themselves sinful ?

What do the authors quoted, understand by the expressions, "vain pomp and glory" ?

THE APOSTLES' CREED BRIEFLY EXPLAINED AND PRACTICALLY
CONSIDERED.

(Continued from page 107.)

The *tenth* article of the Apostles' Creed, is this: "I believe in the forgiveness of sins." "Who can forgive sins, but God only," against whom they are committed? And how could we have known whether he is willing to forgive, and if willing, whether without or with conditions, and what these terms or conditions are, unless he had been pleased to inform us. The doctrine of forgiveness is obviously peculiar to *revealed* religion, and therefore we find they who had no other light but that of nature anxiously exclaiming, "who can tell if God will turn and repent, and turn away from his fierce anger that we perish not?" Deeply interested are all men in this doctrine, for all have sinned, and unless they are forgiven, they must be punished, and interminably, that is, until the period when the forgiveness is interposed. Let us look then, into the evidences of this comfortable doctrine. Let us consider its certainty, its efficient cause, and the conditions on which it is suspended, that we may fortify our faith in it, adore our great Redeemer more and more, and secure this blessing, to our endless peace and joy. This doctrine was made known to mankind at the very moment when it became indispensable to their salvation. Immediately after the curse, following the original transgression, a door of hope was opened by the revelation, that the seed of the woman, that is, Christ, who was born of a virgin, should bruise the head of the tempter, or put down his power, and so make a way for men to recover the lost favour of their God. Our Lord Jesus Christ is called the lamb slain from the foundation of the world, because the forgiveness purchased by his being slain was not for the men of one age rather than of another, but for men of all generations, from the beginning to the end of time, who would properly seek it. The pious patriarch and Hebrew, and not the Christian only, were made glad by the knowledge of him, "in whom we have redemption through his blood, even the forgiveness of sins." "Blessed," saith David, "is he whose transgression is forgiven, and whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." "Cometh this blessedness upon the circumcision only, or upon the uncircumcision also?" Undoubtedly on both, if they believe in him who was delivered for our offences, and raised again for our justification. If there be no forgiveness, it had been better for man if he had not been born. But this doctrine is as certain as that there is a divine revelation, for why make known to man his obligations, if all possibility was gone of recovering the favour of his God; why make known to him a hell which he could not escape, a heaven which he could never reach? This doctrine is of the very essence of the gospel. It is *that* which constitutes it good tidings of great joy to all people, and which gives to our Lord the title of a Saviour. But on account of whom, by virtue of whose mediation, is there this forgiveness, in the possibility of which,

we assuredly believe, on the authority of explicit declarations in the word of God?

Those same infallible Scriptures, which tell us that there is forgiveness, teach that "without shedding of blood, there is no remission," and that it is the blood of Christ, (no inferior victim we may reasonably assert, would have sufficed,) which "cleanseth us from all sin." This wonderful truth is announced frequently and variously, in the law and the gospel, by prophet and apostle, by type and antitype. What were the innumerable sacrifices, under the old dispensation, but so many prospective commemorations, of the one great sacrifice on the cross? And if it were possible to misunderstand these visible signs of truth, we have them elucidated and corroborated by language which seems almost incapable of being misrepresented or misunderstood. "Our transgressions," says Isaiah, "are multiplied before thee, and our sins testify against us, and the Lord saw it, and he saw that there was no man, and wondered that there was no intercessor, therefore his arm brought salvation unto him, and the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." Here we are taught the sinfulness of men, the comiseration of the Father, the necessity of an intercessor, and the incapacity of any creature to fill that office, and we behold the divine arm extended for their rescue, and the Redeemer coming forward, and some of the children of men, (oh that all were equally awake to their welfare,) turning from their transgressions and embracing the offers of divine mercy. When the angel instructed Joseph "to call the Messiah by the name of Jesus," he gave this reason, "for he shall save his people from their sins," the word Jesus signifying Saviour. Our Lord told his apostles: that his blood is shed for the remission of sins and that "remission of sins should be preached in his name," and accordingly St. Paul in his sermon at Antioch, said, "be it known unto you that through this man is preached unto you, the forgiveness of sins; and by him all that believe, are justified from all things, from which ye could not be justified by the law of Moses;" and in his epistle to the Colossians, and in nearly the same words to the Ephesians, "his dear Son, in whom we have redemption through his blood, even the forgiveness of sins." It will be observed that these texts are decisive on the point that God forgives men or becomes reconciled to them for Christ's sake, and therefore the texts which are susceptible of a different construction, ought to be construed in consistency with those above quoted, respecting the meaning of which there cannot be two opinions. We have reference more particularly to those declarations of men's becoming reconciled to God from which it has been strangely inferred that the atonement by Christ, meant nothing more than the disposing men to love God and not the making God propitious to them, as if it might not effect both these purposes, as I conceive it does, for by the sacrifice of the Son of God, the Father was reconciled to mankind, and at the same time those influences of divine grace were purchased, whereby men are inclined and enabled to love and serve God. But let us examine these texts by which it has been attempted to invalidate the great doctrine we are now considering. In Romans, v.

10. 11, we read, "when we were enemies, we were *reconciled* to God, by the death of his Son, by whom we have now received the atonement." In 2 Cor. v. 18, "God who hath *reconciled* us unto himself by Jesus Christ." Col. i. 20. "It pleased the Father, by him, to *reconcile* all things unto himself." Now admitting that *these* texts taught not that God was reconciled to men, but they to him by the atonement of Christ, they would not invalidate the texts we have quoted in which the doctrine of God's being made propitious by this atonement is so unequivocally asserted. They would only show that the mediation of Christ has the double purpose to make God and men mutually reconciled. In whatever way these texts are explained, and even if they were lost from the sacred volume, the doctrine above named, would still have unexceptionable and abundant testimony to support it. But the construction which is given them, however correct it may *seem* to be, will not bear close examination. *The commentary of Bishop Pearson is so satisfactory, that I must quote it: "In the language of the Scripture, to reconcile a man to God, is in our vulgar language to reconcile God to man, that is, to cause him who before was angry and offended with him to be gracious and propitious to him. As the princes of the Philistines spake of David, 'wherewith should he reconcile himself unto his master? Should it not be with the heads of these men?' Wherewith shall he reconcile Saul who is so highly offended with him, wherewith shall he render him gracious and favourable, but by betraying these men unto him? As our Saviour adviseth, 'if thou bring thy gift before the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother,' that is, reconcile thy brother to thyself, whom thou hast injured, render him by thy submission favourable unto thee, who hath something against thee, and is offended at thee. As the Apostle adviseth the wife, that 'departeth from her husband, to remain unmarried, or to be reconciled to her husband,' that is, to appease and get the favour of her husband. In the like manner, we are said to be reconciled unto God, when God is reconciled, appeased, and become gracious and favourable unto us; and Christ is said to reconcile us unto God, when he hath moved, and obtained of God to be reconciled unto us, when he hath appeased him and restored us unto his favour. Thus 'when we were enemies, we were reconciled to God,' that is, notwithstanding he was offended with us for our sins, we were restored unto his favour, 'by the death of his Son.' Whence appeareth the weakness of the Socinian exception, that in the Scriptures we are said to be reconciled unto God; but God is never said to be reconciled unto us. For by that very expression, it is to be understood, that he which is reconciled in the language of the Scriptures, is restored unto the favour of him who was formerly offended with that person, which is now said to be reconciled. As when David was to be reconciled unto Saul, it was not that David should lay down his enmity against Saul, but that Saul should become propitious and favourable unto David: and therefore, where the language is, that David should be reconciled unto Saul, the sense is, that Saul, who was exasperated and angry, should be appeased, and so reconciled unto David."

Having considered the certainty, and instrumental cause, we come now to consider, the conditions of forgiveness. This sacred blessing is attainable only through Christ, in virtue of his mediation, but by whom? To whom are his merits made available for their forgiveness? In reply I invite you first to consider the position of this article in our Creed. The ninth article declares a belief in the Holy Catholic Church, and that the Saints or members of that Church, have communion with God and each other. Then follows the tenth article. "I believe in the forgiveness of sins," intimating, to say the least, that this forgiveness is a privilege of those Saints or Members of the Holy Catholic Church. Accordingly we are told that in the old creed, "it immediately followed the belief of the Holy Church, and was *therefore* added immediately after it, to shew that the remission of sins was to be obtained *in* the Church of Christ," and so in the Nicene creed, which is nothing more than the Apostle's creed in other and more words: "I believe one Catholic and Apostolic Church, I acknowledge one baptism for the remission of sins" one baptism to be had *in*, to be obtained from that "Apostolic Church." These creeds are not to be understood as declaring that there is no forgiveness, under no possible circumstances, *out of* the Church, but that ordinarily it is given to the members of the Church, and therefore it is the part of prudence, to seek it where so many have found it in the way of God's ordinary method of proceeding with his human children.

In the next place, I invite your attention, to the import of the following declarations of holy Scripture. "John did preach the baptism of repentance for the remission of sins." Here is the end remission, and the condition, "baptism," called baptism of *repentance*, because repentance is a necessary qualification for its worthy reception, and in it repentance is signified, and solemnly pledged. St. Peter preached the same doctrine: "repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins:" so did Ananias to the converted Saul: "arise and be baptized, and wash away thy sins, calling on the name of the Lord," and this very Paul, himself: "Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it *with* the washing of water by the word." Here is the whole gospel in epitomy. There is a sanctifying or cleansing, implying a previous forgiveness. The agent is Christ. The means is the washing of water, that is, baptism administered to the Church, that is, to the disciples of Christ. Of course the baptism, which is the condition of forgiveness is not the mere washing with water, but the holy sacrament, with its outward and visible sign, and its inward and spiritual grace. "The baptism," says St. Peter, "which doth now save us, is not the putting away of the filth of the flesh, but the answer of a good conscience," and says St. Paul, "he is not a Jew," and we may add, nor a Christian, "who is one outwardly, neither is that circumcision, which is outward in the flesh. But he is a Jew, who is one inwardly, and circumcision, (we add baptism,) is that of the heart, in the spirit, and not merely in the letter, whose praise is not of men, but of God." "It is baptism," says Bishop Pearson, "*as it was* instituted by Christ, received with *all qualifications necessary* in the

person accepting, and conferred with all things necessary to be performed by the person administering, which was most infallibly efficacious, as to this particular, that is to the remission of all sins committed *before* the administration of this sacrament." Consistently with this view of the subject, to the multitude who cried out "what shall we do," that is, to be forgiven, (for we read, they were pricked at the heart, that is, wounded by remorse,) the answer was, "repent and be baptized, every one of you," and the reply to the jailor, though it may seem to the superficial reader to be different, was the same, for the apostle told him, to be saved or forgiven, he must believe in the Lord Jesus Christ, not by a mere act of the inward man, nor by a confession made in a general way to any body, but he must unite himself with the Church, and in that way give evidence to God and man, of the sincerity and soundness of his faith, for we are told, "he was baptized, he and all his straightway." The whole transaction shows that the faith enjoined on the jailor, was not the mere assent of the understanding and the concurrent confidence of the heart, but the faith which implies and includes the walking in the commandments and ordinances of the Lord, which especially implies the becoming a member of the Church by baptism, the proper dispositions for receiving that rite, the professing Christ before men which it includes, and the leading the rest of the life according to this beginning, and so manifesting the genuineness of the faith, by a Christian temper and conduct. As the baptism declared to be efficacious for forgiveness, is not recommended in disparagement of faith, neither is it in disparagement of repentance. All three are terms or conditions of forgiveness. But the being baptized or becoming a member of the Church implies, and includes, both repentance and faith, for it is the penitent and believing only, who are invited to baptism; and in the ordinance, the recipient impliedly declares, and in our Church service explicitly, that he does repent or renounce all his sins, so that he will not follow, nor be led by them, and that he does believe all the articles of the Christian faith, and at the same time, prays for a steadfast faith and a strengthening of it more and more. In consistency with the texts of Scripture, which we have been expounding, our Church teaches in the Nicene Creed, that there is, "one baptism for the remission of sins," in the office for that rite, "doubt ye not that these present persons truly repenting and coming unto him by faith, he will grant *them* remission of their sins," in the Catechism, "baptism *wherein* I was made a member of Christ and a child of God," (of course forgiven,) and finally in the XXVIIth Article: "they that receive baptism rightly, the promises of the forgiveness of sins is visibly signed and sealed to them." What has been said, will, it is hoped, be deemed conclusive as to baptism being the declared condition of forgiveness, and as to the obligation of seeking it, and being careful to partake of it in an acceptable manner, on the part of those who would not be wise above what is written. But the question arises with respect to those who have been baptized and afterwards fallen into sin, what is their method of escape from the merited penalty of transgressors, how can they obtain pardon. They are not to be re-baptized, for as "there is one

Lord, one faith, so there is," says St. Paul, "but one baptism." The condition appointed in their case, is repentance, as our Church plainly teaches, "we who are baptized should die from sin, and *rise again* unto righteousness, continually mortifying all our evil and corrupt affections:" In the Article already quoted the expression is, "the promise of the forgiveness of sins," not of past sins only, but of future also, (into which they may fall from time to time,) is sealed to them that receive baptism rightly, and in the Article entitled, "of sin after baptism," we read, "not every deadly sin, willingly committed after baptism is *unpardonable*. Wherefore the grace of repentance is not to be denied to such as *fall into sin* after baptism." The adoption as a child of God implies the forgiveness of all past sins, and the intention to forgive his future sins also, provided like the penitent prodigal he returns to his father's house, humbly and frankly confessing and lamenting, and resolving to forsake his sins, and continue in his father's service. It will be recollected that the Lord's prayer was given for the special use of his disciples, of baptized persons. The petition "forgive us our sins," while it reminds us of the liability to sin, teaches how forgiveness is to be had, viz: by daily prayer, implying of course, a repentance or turning away from sin, without which the prayer would be a mockery, and it reminds us of that important but too much neglected branch of Christian obedience, viz: the forgiving those who have trespassed against us. "The Church of God," says Pearson, in his emphatic manner, "doth promise remission of sin, at first by the laver of regeneration, and afterward also, upon the virtue of repentance." We will now briefly sum up what we have said in the words of Holy Scripture: "the soul that sinneth, it shall die. But there is forgiveness." Do you ask how? "God so loved the world, that he gave his only begotten Son. In him we have the forgiveness. But without shedding of blood, there is no remission. Christ our pas-sover, was crucified for us." Is this forgiveness given to all men indiscriminately? Surely not for obstinate rebels. To whom then? "Who-soever believeth in him, shall not perish. Except ye repent, ye shall perish. Be baptized every one, for the remission of sins." Your sins were forgiven you at the time of your entering into the covenant, but you have since fallen into sin, what then is the remedy? Return to thy father. He will welcome thee and bless thee. "This my Son was dead and is alive again. He was lost and is found."

The application, of our subject is obvious. Christians, consider what would have been your condition, in time, and through eternity, had there been no Saviour! Had your lot been cast in a heathen land, and you had never heard of this Saviour, would you not have been the victims of the anxious forebodings, under which the Ninevites feelingly exclaimed "who can tell whether God will turn from his fierce anger that we perish not." And now that you have the knowledge of redemption, and the means of grace, if you had not availed yourselves of them; had not come to the Saviour that you might have light and life, and laid hold on him by the faith which worketh by love, in what respect would your condition and prospects be better than their's who had never heard the glad tidings of great joy through a Saviour. A well founded hope of

glory, is of course the portion of those only, who accept the terms on which it is offered, through the Redeemer Jesus Christ. Great cause then, have you for gratitude in the recollection that the Son of God, hath provided for your redemption, from the bondage of sin and Satan; that you were born and educated under the light and within the sound of the gospel; and that the grace of God going before, enlightening and assisting, you have been inclined and enabled to embrace the offer of peace and salvation. Forgiveness was purchased for you, in common with all mankind. The knowledge of this forgiveness, was imparted to you in common with the christianized inhabitants of our globe. The acceptance of this forgiveness necessary to the realizing it, has been made by you. How natural the emotions and the language of David, in the recollection of these high privileges: "Praise the Lord, O my soul, who forgiveth all thy sin, and saveth thy life from destruction."

Consider the state of those who have "never forgiveness." It is precisely that of the rebel angels. They have a certain fearful looking for of judgment, and their everlasting abode will be in the fire, that shall never be quenched. Better had it been for them, had they never been born. On the other hand, to whom was it that our Lord said, "son be of good cheer"? It was to him, whose sins were forgiven. "Blessed," says David, "is he whose transgression is forgiven, and whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." "We joy," says St. Paul, "in God, through our Lord Jesus Christ, by whom we have now received the atonement." The belief that our sins are pardoned is a source of joy, with which no other can be compared. It will brighten the darkest scenes of adversity, and without it prosperity is but a phantom. But "the forgiveness of sins," opened to us in the gospel, while it is a just cause for gratitude and gladness may well awaken our fears if we have not accepted it. It shall be more tolerable for Sodom and Gomorrah at the day of judgment, than for those who had known the things which belonged to their peace, and yet profited not by their light." "That servant who knew his Lord's will, and did it not, shall be beaten with many stripes, but he who knew not, shall be beaten with few stripes." "There is forgiveness with thee, O Lord, that thou mayst be feared."

FOR THE GOSPEL MESSENGER.

THE EPISCOPAL PLAN OF CHRISTIAN INSTRUCTION FOR THE SLAVES IN THE WEST-INDIES.

EXTRACT OF A LETTER.

Sir,—In compliance with your request, I give you the outlines of the system of religious instruction, provided by government, for the Negroes of the West-Indies. Catechists are appointed by the Bishop, who usually come recommended to him by the Rectors of the different parishes. These generally consist of candidates for the ministry, where such can be had: but sometimes of such others, as by their education, good moral conduct, and attachment to the established

Church, are deemed worthy of the trust, and not unfrequently, persons of colour, possessed of the three foregoing qualifications, are admitted to the office of catechist.

They are furnished with a house, and paid one hundred pounds, (\$300) per annum, out of a fund placed in the Bishop's hands for that and similar purposes. It is called the "Education Fund." Each of these catechists, takes charge of three, four, or five plantations, according to the size, distance, and number of negroes: he is bound to visit each plantation, three times a week, at fixed hours agreed upon between him, and the owners or overseers. He lives on the plantations, sleeping on each, in turn. He is furnished with two Catechisms, a "larger," and a "smaller." The latter for the children above five years old, and the uninformed of all ages; and the former for those who are already acquainted with the latter. At stated periods, say once in six months, the Bishop, either in person or by proxy, visits the plantations for the purpose of hearing the classes examined, when such of the first class, as are found qualified, are admitted to the second, and such of the second as have made a certain proficiency in the "larger Catechism," are exempted from attendance once a week, a still farther proficiency entitles them to exemption twice a week, till they are finally exempted from all but sabbath exercises. A list of the names and their respective classes, is made out by the catechist, after each examination and a copy of the same, given to the overseer, by which means a very small portion of the efficient hands are called at the same time from the labours of the field, as most of them are on the "exempt list," before they are ten years of age. The catechist is allowed no discretionary power of enlarging, expounding or illustrating the doctrines of the catechism, (this being reserved for the Clergy alone,) he is confined to the strict letter of the book, which is generally in a style so plain, that it requires no comment. * * *

With regard to the effect produced on the negroes by this system of religious instruction, I never knew but one opinion, (I mean after trial) among the planters of Jamaica, namely, that it made the negroes more orderly, cleanly, obedient and intelligent, without in the least diminishing their industry. And though the Planters are always ready to carp at the interference of Parliament with their domestic concerns, they never (after a sufficient trial) found fault with this: but agreed that the loss of time was more than repaid by the improvement it produced in the habits and moral character of the slaves.

FOR THE GOSPEL MESSENGER.

MORAVIAN MISSIONARIES IN THE WEST-INDIES. *

Messrs Editors,—I have lately read with great interest, in the "Christian Library," the "Historical Sketches of the Missions of the united brethren, by the Rev. John Holmes," so far as relates to the West-Indies. On two points, the efficacy of the mission, and the means for effecting its purpose, the advocates of the Christian instruction of our people of colour, may derive encouragement and valuable hints from this work, from which, for the benefit of those who

cannot conveniently have access to it, we have made the following extracts: I. As to the success of the Missionaries.

St. Thomas' Island: "The benign influence of the gospel began to evidence itself in a very striking manner, in the altered behaviour of many of those negroes who attended the meetings. This was acknowledged by several proprietors, and induced them to favour the mission. One of them assisted the missionaries, who still lodged in the village of Tappus, to purchase a small plantation." * * * "The governor and most other gentlemen in this and the two adjacent islands, behaved with great politeness to Bishop Watteville, and gave the Christian negroes the testimony of good conduct, requesting that the vacancies, occasioned by the deaths or removals of missionaries, might be filled up as soon as possible." * * * "Most of the planters became convinced that the instruction of the negroes tended to their own advantage, and therefore gladly promoted their baptism and attendance at Church, requesting the missionaries to visit them frequently. Government also, both at home and abroad, acknowledged the beneficial effects of their labours, and whenever required, was ready to afford them protection." At *St. Croix*: "The governor on every occasion, showed himself the friend and protector of the mission. This was peculiarly manifest during an insurrection of the negroes, which had for its object, the massacre of all the white inhabitants, on Christmas night, 1759. Some malicious people accused several of the negroes baptized by the missionaries of being implicated in the conspiracy; but their innocence was fully proved by the delinquents themselves. On this occasion the governor acted towards them like a father." * * * "The baptized are increasing in self-knowledge and becoming more grounded in the faith. What neither law nor the most rigorous discipline of their overseers can accomplish, is effected by the doctrine of Christ's sufferings. Of this the masters are, for the most part, so fully sensible, that they are pleased, when their slaves go to our Church."

"In 1749 the negro Cornelius was baptized, and ever since remained faithful to the grace conferred on him. He had an humbling and growing sense of the depravity of his heart, but he also made daily progress in the knowledge and grace of his Lord and Saviour Jesus Christ. God had blessed him with a good natural understanding. He had learned the business of a mason well, and had the appointment of master-mason to the royal buildings, in which employment he was esteemed by all who knew him, as a clever, upright, and disinterested man. He laid the foundation of each of the six chapels belonging to our mission in these islands. He was able to write and speak the Creole, Dutch, Danish, German, and English languages, which gave him a great advantage above the other negroes. Till 1767, he was a slave in the royal plantation, which afterwards belonged to Count Schimmelman. He first purchased the freedom of his wife, and then laboured hard to gain his own liberty, which, after much entreaty, and the payment of a considerable ransom, he effected. God blessed him and the work of his hands in such a manner, that he could also by degrees

purchase the emancipation of his six children. In 1754 he was appointed assistant in the mission. After his emancipation, he greatly exerted himself in the service of the Lord, especially among the people of his own colour; and spent whole days, and often whole nights, in visiting them on the different plantations. He possessed a peculiar talent for expressing his ideas with great clearness, which rendered his discourses pleasing and edifying, as well to white people as to negroes. Yet he was by no means elated by the talents he possessed. His character was that of an humble servant of Christ, who thought too meanly of himself to treat others with contempt. To distribute unto the indigent, and assist the feeble, was the delight of his heart, and they always found in him a generous and sympathizing friend, and faithful adviser. While thus zealously exerting himself in promoting the salvation of his countrymen, he did not neglect the concerns of his family. We have already seen how sedulously he cared for their temporal prosperity, in working hard to purchase their freedom. But he was more solicitous for the welfare of their souls. God blessed his instructions, and he had the joy of seeing his whole family share in the salvation of the Lord. Being found faithful, they were employed as assistants in the mission. The infirmities of old-age increasing upon him, he ardently longed to depart and be with Christ. A constant cough and pain in his side, checked his great activity, caused occasional dejection of mind, and seemed at times to shake his faith and fortitude. He now and then complained of a declension of his love to the Lord Jesus; and once, while meditating on that text, 'I have somewhat against thee because thou hast left thy first love,' he exclaimed: 'Ah! I too have left my first love!' A few days before his end, being visited by one of the missionaries, he said, 'I ought to have done more, and loved and served my Saviour better. Yet I firmly trust, that he will receive me in mercy, for I come to him as a poor sinner, having nothing to plead but his grace and righteousness through his blood.' His children and several of his grandchildren having assembled round his bed, he addressed them in the following very solemn and impressive manner: 'I rejoice exceedingly, my dearly beloved children, to see you once more together before my departure, for I believe that my Lord and Saviour will soon come and take your father home to himself. You know, dear children, what my chief concern has been respecting you, as long as I was with you; how frequently I have exhorted you not to neglect the day of grace but to surrender yourselves with soul and body to your Redeemer and to follow him faithfully. Sometimes I have dealt strictly with you, in matters which I believed would bring harm to your souls, and grieve the spirit of God, and I have exerted my parental authority to prevent mischief, but it was all done out of love to you. However, it may have happened, that I have sometimes been too severe. If this has been the case, I beg you, my dear children, to forgive me; O forgive your poor dying father.' Here he was obliged to stop, most of the children weeping and sobbing aloud. At last, one of his daughters recovered herself, and said, 'we, dear father, we alone have cause to ask forgiveness, for we have often made your life heavy, and have been dis-

obedient children. The rest joined in the same confession. The father then continued: 'well, my dear children, if all of you have forgiven me, then attend to my last wish and dying request. Love one another! Do not suffer any quarrels and disputes to arise among you after my decease. No my children,' raising his voice, 'love one another cordially: let each strive to show proofs of love to his brother or sister, nor suffer yourselves to be tempted by any thing to become proud; for by that you may even miss of your soul's salvation, but pray our Saviour to grant you lowly minds and humble hearts. If you follow this advice of your father, my joy will be complete, when I shall once see you all again in eternal bliss, and be able to say to our Saviour, 'here, Lord, is thy poor, unworthy Cornelius, and the children whom thou hast given me. I am sure our Saviour will not forsake you; but I beseech you, do not forsake *him*.' He fell gently asleep in Jesus, on the 29th of November, being, according to his own account, eighty-four years of age."

Jamaica: "Several respectable gentlemen in London, who possessed considerable estates in Jamaica, had with much zeal and expense supported various measures for the instruction of their negroes in Christianity, but without any apparent success. Becoming acquainted with the brethren and their successful labours in St. Thomas, they requested the directors of our missions to send some missionaries to instruct their slaves." * * * "None of the slaves belonging to the five plantations, where they had regularly preached the gospel, were implicated in the rebellion of the negroes in 1760." * * * "Among the new people, who about this time, sought for instruction in Christian doctrine, was a Mahomedan, who had come twelve miles, to visit the missionary. He introduced himself by saying: "massa, I would have you know that I want to come to you to be baptized. I am a Mahomedan, and in my country, we also believe in Moses. But I think my faith is now old and not the right one; I wish to come to Jesus Christ; I have one wife, and she is of the same mind. We have prayers together; and always pray to Jesus Christ. Did we not live so far off, we should have come before now and begged you to baptize us." On the estate, (called Island,) there were some baptized negroes, but those belonging to Windsor, were ignorant heathen. The difference between them was striking and appeared even in their manners and customs. Brother Lang writes: "The number of our hearers is on the increase, and the preaching of the gospel evinces its power on the hearts of the negroes; which also appears in their moral conduct. Some walk in true fellowship of spirit with our Saviour, and have received the assurance of the forgiveness of their sins; others are mourning on account of sin, and seeking salvation in Jesus. Of the latter class there are about two hundred. One Sabbath lately, a negro from an estate, about fifteen miles from Carmel, brought me a stick, marked with seven notches, each notch denoting ten negroes, informing me that there were so many negroes on that estate, engaged in praying to the Lord." * * * "The attornies and overseers on these estates, no less than the proprietors in England, promoted the endeavours of the missionaries by every means in their power. This, indeed, was now the case on all the plantations."

Antigua: "The Christian negroes, in a very pleasing manner, evidenced the influence of the gospel on their minds. When they came to the meetings, on week-day evenings, each brought a few stones or other materials with him. A baptized negro, who was a mason with the help of a few others, did all the masonry, and others did the carpenters work, and completed the whole building in their free hours, after their daily tasks were done. And those, who could not assist in the labour, provided victuals for the workmen." * *

"In 1778 a severe famine prevailed, which plunged the negroes into the greatest distress; many were found lying quite exhausted in the fields, and not a few perished with hunger. Some managers were so cruel as to give to the cattle the food, which the proprietors had ordered for their slaves. Contagious diseases followed, and thefts and robberies became frequent, whereby many industrious negroes lost all their little property. Under these heavy circumstances, the power of divine grace was strikingly exhibited in the conduct of the Christian negroes. They not only refrained from all unlawful means of helping themselves, but bore their sufferings with exemplary patience, never resenting the injuries done them, nor taking revenge on those who robbed them. One of them when returning from his work in the evening, and finding the thieves had been in his house, said with a very placid mien: 'Well, they have not been able to rob me of my greatest treasure, the grace of my Saviour. They are more to be pitied than I am.'" * *

"One of the greatest trials the missionaries occasionally felt, was the removal of some of their converts to other islands, where they had no opportunity of hearing the gospel. In such cases, however, they had frequently the pleasure to hear that the Christian negroes kept together, and by prayer and mutual edification, encouraged each other to remain faithful to their baptismal engagements. By these means they often proved a blessing to their unconverted countrymen, and it occurred more than once, that some of the latter, when transported to Antigua, immediately sought fellowship with our brethren. After the restoration of peace, in 1783, the negroes evinced a growing desire to hear the gospel. Baptismal transactions were numerous and frequent. In St. John's sixty adults were, by this sacred rite, in one day, embodied in the Church; and that congregation received in one year, an accession of upwards of four hundred new members; and the congregation at Gracehill was, within the same period, increased by more than three hundred persons. The number of apostates was comparatively small." * * *

"The planters, in general, knew how to appreciate the worth of their Christian slaves. A gentleman having lost a negro of this description, requested the missionary to hold a funeral discourse for him, and with tears in his eyes, added: 'his equal for fidelity and every other virtue, is scarcely to be found in the whole island; and if Almighty God does open the gates of heaven to *any* man, it will surely be to this old and venerable negro.' Another gentleman once declared 'I esteem and love the brethren, because they preach the gospel in its purity, and in a truly apostolical manner. My regard for them is founded on the experience of thirty-six years. I well remember the time, when not only white

people were afraid of the negroes, but when even the latter could not trust each other, and murders were quite common. But when the missionaries began to preach the gospel, it displayed its power, and changed the hearts of the slaves.' To the same effect, another planter expressed himself, remarking, 'formerly we could hardly procure ropes enough on a Monday, for the purpose of punishing those slaves who had committed crimes on Sunday; twenty, thirty, and even more, were frequently hung; but since the gospel has been preached to them, scarcely two are hung in a whole year, and these for the most part are strange negroes, who have not been long in the island.' * *

"If at times they found cause to lament over the luke-warmness, and even the actual apostacy of some of their people, their joy was so much the greater, when through the faithful care of the good shepherd, some of these strayed sheep returned to the fold. Among these was the negro Mich. Burke, who had been baptized in 1794, but some years afterwards left the fellowship of believers. At length, after many wanderings, he came back to the missionaries, and having given satisfactory evidence of true repentance and a real change of mind, was re-admitted to the congregation in the beginning of 1812. Now he could not find words to bemoan his wicked conduct, or to extol the mercy of our Saviour in again awakening him from the sleep of sin, and not suffering him to be eternally lost. On one occasion he said: 'Oh! how much happiness have I lost, which I cannot now regain. Through the tender mercy of the good shepherd I am brought back to the fold, and plucked as a brand out of the burning; but I have lost much. Tell my brethren and sisters to take warning by me, and not to depart from our Saviour and his people, but hold fast the grace which they have received. O tell every one from me, to hold fast what they have got.' About midsummer he departed this life, relying on the grace of God in Christ Jesus."

Barbadoes: "Their zeal and hope were still more enlivened by the saving power of the gospel in several heathen negroes, who were admitted to baptism, and the consistent conduct of those who had long been members of the Church. By degrees more of the planters became favourably disposed towards the mission, and it was treated with respect by the government." * *

"Compared with the labours of our missionaries in other islands, their exertions here, were crowned with little success; but knowing that 'their judgment was with the Lord, and their reward with their God,' and considering the value of one human soul, if gained for Christ, by the preaching of the gospel, they were encouraged to proceed in the path of duty." * *

"By the protecting hand of God the missionaries were preserved from harm during the insurrection of the slaves, which broke out in April, 1816, but was suppressed by a strong military force. They had the satisfaction to find that none of the negroes, belonging to their Church had joined the rebels in their excesses and violence." * *

"The conversion of the negroes continued in general in the same gradual and less striking manner, which has all along characterized the progress of this mission."

St. Kitts.—"Mr. Gardiner, who had a great number of negroes on his estates, in a very urgent manner expressed his desire for their instruction in the truths of Christianity." * * * "A fire from the Lord was now kindled in this mission, which continued to burn in subsequent years, so that the number of those, who from the heart believed in our Saviour, was constantly increasing, and in a few years amounted to upwards of two thousand and five hundred. The chapel was crowded with attentive hearers, even on week days; and on the Lord's day, large companies were standing outside and devoutly listening to the words of eternal life. Many negroes came from a considerable distance, and the overseers and managers, encouraged the attendance of their slaves. The missionaries themselves diligently itinerated through the country, preaching on several estates; and thus, no doubt, was one great cause of the success which rewarded their labours. The eagerness of the negroes to be instructed, was well accounted for by one of them, in the following simple manner. His master asked him, why the negroes went so often to the Chapel of the Brethren, as their masters never attended divine service but on Sundays; the slave replied, 'Aye, you, sir, have the bible which you may read as often as you please; we poor negroes have not this treasure; and we have long led very wicked lives; but now God hath sent teachers to us, from whom we learn what our Saviour has suffered for sinners; and that he is willing to forgive our sins. Do you not think sir, that this is a great benefit conferred on us, and that it ought to make our souls hunger after it?' " * * * "From the reports the missionaries give of later years, it appears that their congregation rather diminished in number; a circumstance which probably was, in part at least, owing to the increasing exertions of other Christian denominations in the same noble work, and cannot, therefore, be considered as a real declension of religion in this island."

II. As to the *method* of Christianizing the slaves.

1. *Baptism was administered*: "During Bishop Watteville's stay in the island, which lasted two months, above a hundred persons were baptized. Among these were several old, blind, and lame people who came from a considerable distance. Hitherto the missionaries had been scrupulous about the baptism of infants, but they now came to a resolution to baptize the children of believing parents as soon after their birth as convenient." The Christian negroes encouraged each other to remain faithful to their "baptismal engagements."

2. *The Missionaries visited the plantations*: "They preached on several estates." Brother Brown was not content with addressing the negroes in public, but followed them into their huts, and in private conversation earnestly and affectionately entreated them to attend to the things belonging to their peace. Besides performing the regular services in the town, he preached on two plantations in the country. The auditors increased, many heathen were converted, and in less than two years 80 were baptized. To obviate in some degree, the difficulty experienced by many who lived at a considerable distance in attending the regular service of the settlements, the missionaries preached at stated times, on several adjacent plantations.

3. *The children were instructed by themselves*: "Many hundred children living dispersed throughout the island, were diligently visited and instructed. The missionaries have their separate meetings with the children on Sundays, and occasionally also on other days.

4. *The missionaries had assistants or catechists, some of whom were pious intelligent men of colour*: "They were greatly assisted in their labours by the native assistants, of whom they had, (in St. Thomas) 24.

5. *They used these books*: Select portions of the holy Scriptures translated into the vernacular tongue of the negroes; The Gospels and Epistles for the Sundays; The Harmony of the four Evangelists, and Catechism entitled Summary of the Doctrine of Christ, and his Apostles.

6. *The Catechetical mode of instruction preferred*: "We are chiefly occupied with asking questions and explaining texts of Scripture. They are all anxious that they may not come behind in proper answers, and, therefore, never stay away, but from urgent necessity. We find that this mode of instruction makes a more lasting impression upon their minds than a regular sermon." In Jamaica, within the first two years of the mission, the number of catechumens amounted to four hundred.

BRISTOL COLLEGE.

Extract from a Letter in the *Protestant Episcopalian*.

"Ever since our Diocesan Convention in 1829, when the lines of party discipline were broken, and when that good brother, who has lately gone to heaven, publicly ascribed thanks to God, for the indication of his kindness, in the return of a better spirit among us, I have felt it to be my duty by every means in my power to seek the *unity and peace* of our Zion; being convinced that the glory of Christ would be best promoted, when 'all who profess, and call themselves Christians,' among us, should be guided and governed by the good spirit of God, to hold the faith in sincerity, brotherly kindness, and charity." * * * "It was a subject of complaint, at that time, that the 'Episcopal Education and Missionary Society,' by raising funds, and supporting missionaries in the diocese, was acting in rivalry with the 'Society for the advancement of Christianity in Pennsylvania,' and, therefore, could not be regarded in any other light than as a party institution within the Church. The complaint was thought to be well taken, and early measures were accordingly recommended and adopted to procure the dissolution of the *missionary* branch of that society. I, myself, negotiated with the Society for the 'Advancement of Christianity,' the transfer of the missionaries, which the 'Episcopal Education and Missionary Society' had been aiding to support, and effected it without difficulty." * * * "When the missionary branch of the Society above named, was separated from the parent stock, it was thought best to continue the 'Education Society,' inasmuch as it was intended to occupy a department of Christian enterprise for the benefit of the Church, in which no other Society was engaged. So far as I was informed, there was no difference of opinion among the friends and managers of the 'Education Society,' that it should apply itself

to the *single* object of providing for the *preparatory education* of young men of piety and talents, previously to their entering upon theological studies at one or other of the seminaries of the Church." * *

"Early in the year 1833, I entered upon the duties of my agency for the 'Domestic and Foreign Missionary Society,' and consequently, was absent from Philadelphia until the following September. Soon after my return, I heard, with unfeigned regret, that the whole plan of the projected institution, near Bristol, had been abandoned, and that in place thereof it was decided to found a *college*. A charter had been prepared, and was then actually before the Legislature of the State, having passed the Senate. Not being able to obtain a sight of this charter in any other way, I wrote to John B. Wallace, Esq., (the only gentleman in the Legislature, with whom I was upon such terms of acquaintanceship, as would justify me in doing so,) and requested a copy; stating, at the same time, what my wishes were concerning it. When I received the charter, I lost no time in bringing the subject of it before the Board of Managers of the 'Episcopal Education Society,' with my objections. They were as follows: 1. There is no mention made in the charter, of the *Episcopal Church*, or of the *religious character* of the proposed college, or any security given, that the *intention of the Society in founding it, will be realized*. 2. By the proposed charter, the college will be entirely detached from the 'Education Society,' so that the *object* for which the Society has been labouring for years, at the moment of its attainment, is transferred to the management of other hands. 3. In selecting the trustees named in the charter, no regard had been had to the present state of the Church, or to the ardent wishes of those who had always taken a lively interest in the *object of the Society*. 4. The college proposed to be founded, is a purely literary institution.

Upon examination, these objections appeared to me to be very serious, in connexion with the views which I had been accustomed to entertain; and which had become incorporated with all my prayers and feelings. Of the twenty-eight persons named in the charter, when it passed, it will be found that six or seven were added in the Senate, all of whom are not Episcopalians; that of the remainder *thirteen* are of this city; *eight* from St. Andrew's Church, *four* from St. Paul's Church, and *one* from Grace Church. That none of the clergy in the city, except Drs. Bedell and Tyng, were named, and that there is only one other parochial clergyman in the diocese included in the list.

After laying my objections before the Board, you will remember that I left it for some one else present, (if any one was so disposed,) to suggest such alterations in the charter, as might meet the difficulty. Even at that late hour, I thought that a remedy could be applied, and urged it, but without success. Finding that the Board were unwilling to have any alterations made in the charter, I wrote to Mr. Wallace, and informed him of my disappointment, and requested that nothing further should be done at my solicitation with respect to it.

The charter has been perfected, and the college has gone into operation. It claims to be an 'Episcopal college.' Its President says, 'it

is a point of justice, as well as Christian candour, that it should be understood to be an Episcopal college.' This is explained to mean that 'its faculty of government, and instruction, are all of the Episcopal Church. Its founders and early patrons are of the Episcopal Church. It must therefore stand before the public as an Episcopal Institution, and look for its endowment and support, chiefly to individuals and families connected with the Episcopal Church.' This may be considered as sufficient evidence of its Episcopal character. I fear, however, that it will not by those who have counted it their chief joy, and honest endeavour, to present the Episcopal Church, as a city, that is at unity in itself.

In conclusion, let me add, that I do not impugn the motives of any of those with whom I differ in opinion upon this subject. I judge no man, but have endeavoured to confine myself to a statement of facts, which I hope will justify me in declining to have any thing to do directly with Bristol College.

Yours, respectfully,

GEO. BOYD.

POETRY.

THE LAW OF LOVE.

BY N. P. WILLIS.

Oh, if there is one law above the rest
Written in wisdom—if there is a word
That I would trace as with a pen of fire
Upon the unsunn'd temper of a child—
If there was any thing that keeps the mind
Open to angel visits, and repels
The ministry of ill—'tis *human love*.
God has made nothing worthy of contempt,—
The smallest pebble in the well of truth
Has its peculiar meaning, and will stand
When man's best monuments wear fast away.
The law of Heaven is LOVE, and tho' its name
Has been usurped by passion, and profan'd
To its unholy uses through all time,
Still the eternal principle is pure;
And in these deep affections that we feel
Omnipotent within us, we but see
The lavish measure in which love is given,
And in the yearning tenderness of a child
For every bird that sings above his head,
And every creature feeding on the hills,
And every tree and flower, and running brook,
We see how every thing was "made to love,"
And how they err, who in a world like this,
Find any thing to hate but human pride.

THE GOOD PASTOR.

Give me the PRIEST, these graces shall possess;
Of an Ambassador the just address,
A Father's tenderness, a Shepherd's care,
A Leader's courage, which the cross can bear,
A Ruler's awe, a Watchman's wakeful eye,
A Pilot's skill, the helm in storm to ply;
A Fisher's patience, and a Labourer's toil
A Guide's dexterity, to disembroil,
A Prophet's inspiration from above,
A Teacher's knowledge, and a Saviour's Love!

Standard.

RELIGIOUS INTELLIGENCE.

Standing Committee of the Diocese of South Carolina.—A letter was laid before it from the Rev. Allston Gibbes, signifying his expectation of being absent for some time from the State, and a desire to resign as a member of the committee. Whereupon, resolved unanimously: 1. That the resignation of the Rev. Mr. Gibbes, is accepted with much regret, and that this committee cannot but indulge the hope, that he will return at no distant day, and that this Diocese will long have an opportunity of availing itself of his eminent ability, experience, and efficiency.

2. That our thanks be and are hereby tendered to the Rev. Mr. Gibbes, for his faithful and useful services, always cheerfully rendered, as a member of the Board, and in the office of its Secretary, held by him for more than twelve years.

3. That this Board, in common with the members of our Church, throughout the Diocese, appreciate very highly, the services rendered by the Rev. Mr. Gibbes, as one of the clergy, as a member of our Diocesan and General Convention, as Librarian of the Society for the Advancement of Christianity in South-Carolina, and as the Corresponding Secretary of our Diocesan Sunday School Society.

4. Resolved, that a copy of the resolutions be transmitted by the President, to the Rev. Mr. Gibbes.

Missionary Lecture.—The fourth was delivered at the appointed time and place, and the amount collected was \$30 80.

Pinckney Lecture.—It was delivered on the appointed day, (the Wednesday after the second Tuesday in May,) at the appointed place, (St. Philip's Church,) and on the prescribed subject, "the goodness of God," (the Lecture in November last having treated of "the greatness of God,") by the Reverend Assistant Minister of the above named Church.

Female Episcopal Bible, Prayer book, and Tract Society.—The anniversary meeting was held at St. Stephen's Chapel, on Whitsun Tuesday. An interesting report, containing a satisfactory view of the proceedings for the year past, and encouraging considerations to perseverance and increased efforts, was read, after which the usual officers were elected. The meeting was much longer than usual, and we trust this very useful Society is growing in public favour, and the means of doing good to the house of God, and the offices thereof.

Protestant Episcopal Sunday Schools.—The annual celebration was at St. Stephen's Chapel, on the afternoon of Whitsun Tuesday. The children and teachers occupied the greater part of the lower floor of the Chapel, they being, by a judicious arrangement, separated from the rest of the congregation. The sermon, on 1 Samuel, iii. 9, was addressed exclusively to the children, and had the merit of command-

ing their attention in a more than ordinary degree, while it warmed the hearts of all the hearers, in favour of this most valuable institution.

General Protestant Episcopal Sunday School Union.—This valuable institution which has done, and is doing, so much good, (we know of none, which, in any respect, can claim precedence of importance with it,) we are exceedingly sorry to understand, is in danger, if not of death, yet of debility, for want of patronage. In their circular just received, the Executive Committee say: "The number of publications which within the last *nine months* have been issued from its own press, with those that are now in, and others that are ready for the press, amounts to twenty-two. There have besides, been added within this short period, to the books kept on sale at the Depository for Sunday School purposes, nearly fifty volumes. For the former it is compelled to pledge its credit. It has been obliged to be constantly in debt to the Stereotype Fund. The Committee are aware, it may be said the Society ought not to go beyond its means. In reply, they will simply add, if they had acted upon this principle, if they had had no confidence in the Episcopal public to sustain them, if they had published and purchased books no faster than they had the means in hand of meeting the expense that would have been incurred, the Sunday School Depository would long since have been *closed*; the Society had existed only in name, and books must have been given to our children which would have taught them almost any thing else than to love their Church. Their thirst for reading must be gratified; and if no fountains be opened for them within our own borders, we must expect they will drink *strange waters*, and become alienated from the mother whose *duty* it is to feed them with the sincere milk of the word. They do then, most earnestly call upon their brethren of the same household of faith with themselves, to bear them out in the responsibilities they have assumed—to extend to them, a strong and a generous hand, and to band themselves together with them, in a fixed determination to aid them liberally, in promoting the sacred cause to which they are devoted. They respectfully solicit those clergymen, whose schools have not yet been made Auxiliary to the General Society, to have them united with it; while they especially beg all to exert themselves to increase its funds either by contributions raised themselves, or by allowing the Agent the use of their pulpits, from which to present its claims to their people." * * * "So much regret has been expressed because the Family Visiter and Sunday School Magazine was discontinued, and such an anxiety has been manifested by many, that our Church should have a Sunday School organ of some kind, that the Executive Committee are willing to make another attempt to establish one; but it cannot be commenced till *one thousand* subscribers be secured. They therefore, herewith send a PROSPECTUS of a monthly periodical, to be published under their direction, and devoted to the purposes already set forth in this Circular. Surely, the Church has the *ability*, ought she not to manifest the *disposition* to support the undertaking? Will not each friend of the Church, to whom the object is made known, patronize it, and exert himself to procure subscribers for it?"

Sunday Schools conducted by Students of the General Theological Seminary.—"During the year preceding the last report, our school had attained an unexampled degree of prosperity, in the number of those who were within reach of its salutary influence, as well as the spirit of those whose privilege it was to conduct its operations. While referring to that period of its history, it would be unjust to refrain from giving all praise to the zealous student who at that time superintended its concerns and promoted its interests. He continued at its head, until the last moment of his Seminary course; and then departed to a distant State, to enter upon a higher and more important ministry, not without leaving in the hearts of those, over whom, and among whom, he laboured, an enduring record of distinguished faithfulness." *

* "Conscious of their added strength, they began to look abroad upon the desolation of other portions of the city, in some of which were schools already established, but perishing for want of competent teachers; and others of which seemed to have altogether escaped Christian observation, and remained destitute of Christian effort. Several associations of students were gradually formed, and by them schools have been established in four different locations, and several already established, have been materially aided by their assistance."

Domestic and Foreign Missionary Society of the P. E. Church.—In the "Record," for May, we read, "From the annual report of the Executive Committee, it will be seen that the blessing of heaven has been most signally vouchsafed to the Society during the past year; and that there has been, within that period, an increase of its revenue, labourers, and missions, which is calculated to gladden the hearts of all who desire to behold our Church sustaining her part in the work of evangelizing the world." In the employment of the Society, are 21 clergyman, 2 male, and 5 female teachers, 1 farmer, 1 printer, total 30. Receipts during the month, \$2056—from South-Carolina, \$15.

Interesting Letter.—The following extract of a letter from a young gentleman of this city, dated Amsterdam, January 6, 1834, is an illustration of the benefit, both to the individual, and to all those with whom he may associate, of early parental instruction on the most important of subjects: "You heard of the death of the Captain who had a very easy death, he spoke rationally to the last, and I really believe, that I was the cause of his easy death partly, for when I was at sea the first part of the voyage, he was an Unitarian or free-thinker; we had frequent conversations together at nights, touching the reality of the Saviour and God being one, and from the good instruction received from you and mother, during my early days; I conversed with enough fluency to make him acknowledge the Saviour as God, and so as to make him understand the intricacies in the bible relating to that point. And I must really say, he was in the true way to repentance, for after that, I frequently observed him reading his bible and prayer book, in fact, every night before he went to bed, he first read a few chapters in his bible. A few days before he arrived, he had a curious dream, he said, he thought he was suddenly transported to heaven, and

there he met with his dead wife, and some of his relations who were also dead, that she said, that they must be again parted for a short time, and then they should be united forever." * * "He said that his children were all that made him wish to remain in this world of trouble, but as it was God's will that he should be called away, he was contented, and hoped that his past sins would be forgiven him, and that he might be transported into the arms of his God. He shook us all by the hand, and giving his brother some good advice, again recommending his children to his care and protection, for instructing them in the knowledge of his God, he expired without a groan."

Education in Prussia.—Some very extraordinary experiments are now in progress in Prussia, the result of which will be of vast importance not to that country only, but to the whole human race. Prussia can boast of possessing a far more perfectly organized and complete system of national education than has ever existed in any country. No particular religious creed is allowed to be taught in any school; but, on particular days set apart for the purpose, the children are instructed by the clergymen of the different sects to which they belong. Their religious instruction is not, therefore, neglected. On the contrary, it is much better attended to than in England.

Churchman.

Liturgy in many Languages.—Editions in Welsh, Irish, Hindoostanee, an edition of nearly the whole of the Prayer-book.

In Chinese, two editions of the Morning and Evening Services and Psalter; and one edition of the first and second Homilies.

In Malay, an edition of the Morning and Evening Services and Psalter.

In Malayalim, Indu-Portuguese, the whole Book of Common Prayer.

In Bullom, one of the languages of Africa, an edition of parts of the Liturgy.

In German and Dutch, French, Italian, Spanish, modern and ancient Greek and Arabic, the entire Prayer-book.—*Gambier Obser,*

Missionary operations.—The income of the three Missionary Societies connected with the "Church of England," for one year was about \$650,000, that of the four chief ones of the "Protestant dissenters," about \$400,000.

School connected with the Church.—It is an interesting sign of the times and promises well for the cause of Christianity, that Churches are beginning to return to the good old way by founding schools for the daily instruction, in all things necessary, of their young members. St. Luke's, New-York, has a male school, for classical, mathematical, and English instruction, and, we believe, one for females has been opened, or is contemplated.

NEW PUBLICATIONS.

Detail of a Plan for the Moral Improvement of Negroes on Plantations: read before the Georgia Presbytery. By Thomas S. Clay, of Bryan County, Georgia.—It is impossible to read this unpretending pamphlet, without having excited in the mind, a respect and esteem for the philanthropy which dictated it. And while we admire the motive, we also admire the execution. It contains many valuable hints, and they are not the speculations of the closet, but the result of careful observation and long experience. We read many years ago, Bishop Porteus' plan for christianizing Negroes in the West Indies, and were not a little gratified to find a coincidence of views between these two writers of different denominations of Christians, and of countries widely separated from each other—the one deriving all his knowledge of the subject, from reading and conversation, the other from personal acquaintance with the negro character and condition. They both recommend that the blacks should be introduced into the best of schools, the Church, and subjected to its discipline, that special attention should be bestowed on the young, whose conversion may most reasonably be expected, that catechetical instruction should be used in preference to preaching, that each plantation should have its own catechists, (the master and mistress in preference to any other persons if they will act,) that the lessons should be given frequently, not merely once a week, but if possible every day, that intelligent and pious blacks should be trained to be catechists, not to exhort, but simply to teach the lesson marked out for them, who should be substitutes for the regular white catechists when they are absent, as is often the case in the summer months, so that the exercise may not be intermitted but regularly kept up, and, finally, both recommend that there should be some privilege or reward annexed to punctuality and proficiency. We have seen the detail of the plan, (drawn out by a gentleman from the West Indies, at our request,) which is now in operation in the English Islands, prepared as we understand by the Bishops, who, within a few years have been located there. It is substantially the same as that set forth by Bishop Porteus, and in the pamphlet before us, and we understand it has been productive of good. * Besides the suggestions common to himself and others, our author has some which appear to us new and excellent on plantation discipline, and the temperance pledge. He states that in a society of four hundred members which has existed three years, only two cases of broken pledges have been reported. "Those who have joined the temperance society, testify warmly to its beneficial influence upon their character and happiness. One said, 'before I became a member, I could keep no provisions in my house; mine and my children's were sold to buy rum; but now we have a plenty.' Another who had been to all appearance, a confirmed sot, acknowledges that it has been the means of saving his life, and only wishes it had existed ten years ago. It is generally remarked by them, that these societies must be the work of God, so much good has resulted from them."

As to plantation discipline, he has these and many other humane and pious hints: "The allowance should on no occasion, be given on the Sabbath. When rice and sugar constitute the crop, a portion should be retained for their use. If the negro is informed, that if he does not steal, he shall receive rice as an allowance, and if he does steal, he shall not, a motive is held out which will counteract the temptation to pilfer. I have for the two or three years past, notified our people, that when they ceased to steal rice, I would give it to them occasionally as an allowance. It is now two years since any one has been detected stealing it; in consequence of which, I have given them the promised reward, and shall continue to do so once a month, a half allowance each time. Should any one be discovered offending in this matter at any future time, besides the ordinary punishment, he would be deprived of his allowance of rice. Their clothes should always be sufficient for the comfort and decent appearance of the negroes. There is but a shade between moral purity and modesty, and if the defence of the latter be removed, the former will be greatly endangered. The want of decent clothing is often urged as a reason for not going to Church." * * * "In each house, there should be such an arrangement by means of partitions, as to furnish separate apartments for the larger boys and girls. Nothing will tend more decidedly to instil sentiments of decency and moral purity, than this separation, and the evidence which it furnishes them of our solicitude on these subjects." * * * "The master should see the sick every day, visiting them at their houses or at the hospital; and however unacquainted with the science of medicine, he will soon be able to detect the cases of feigned sickness, and to ascertain for whom the aid of physician is neces-

sary. Such kindness will exert a good moral influence." * * * "Marriages should be encouraged. Injudicious connexion should be forbidden, the master inquiring into the character of the parties, before giving his consent to their union. He should be present at the marriage ceremony, and bestow on the party and their friends, some testimonials of his approbation, and interest in their happiness."

"I have heard of two large plantations, the management of which was particularly good, where no negro was punished except by the verdict of a number of his fellow slaves, who acted as jurors. Publicity of trial tends to establish among them a sense of character, which will do more towards the restraint of vice and crime, than can be effected alone, by any mode of punishment."

"If we desire to promote right conduct, for its moral, not pecuniary advantage, moral motives must be exhibited, for the character of an action partakes primarily of the nature of its motive. Should the fear of punishment alone deter the slave from stealing, he would still be destitute of the principle of honesty—of that which constitutes a moral trait in his forbearance to take what belongs to another. 'The fear of the Lord is the beginning of wisdom,' and the love of God is the fulfilling of the law; and morality based on these two sentiments, is eternal, as the object that awakens them. This object is unchangeable and everlasting. Not so those systems which are founded upon the fear of man."

"The modes of correction I would recommend are, solitary confinement by night, separation from the other negroes by day, and the privation of such extra allowance as may be bestowed for the encouragement of industry and good conduct. The benefits of solitary confinement in reforming the depraved, and awakening a moral sense in the degraded, have been fully proved in our modern penitentiaries. It is earnestly recommended that every slave-holder who may have it in his power, should visit a penitentiary managed according to the Auburn system: he will there learn the best methods of reforming the vicious, controlling the unruly, and making the idle industrious. The objects of punishment, reformation, and example, should not be forgotten: let reproof and chastisement be so administered, that the negroes may see that their good as well as the master's interest is regarded by him."

He recommends to give them a portion of every Saturday: "the time allowed on that day may be made to depend on their general good conduct and industry through the week. It should supersede the necessity on their part, of doing any work for themselves on the Sabbath, either in their fields, or in getting wood, or grinding at the mill. And it is important that they should understand that this privilege is granted, expressly to aid their attendance on Church as well as to reward diligence. This may also be made the most efficient inducement to attend evening prayers: at Richmond plantation, no compulsion is used to enforce attendance, but those who absent themselves more than twice during the week, without assigning a good reason, are deprived of these privileges; and consequently many attend who feel no religious interest in the service."

Other excellent hints are these: "a portion of the Church should be provided with comfortable seats for their accommodation; and the preacher should remember that they are present, and adapt, at least, a part of his discourse to their intellectual and moral wants. He will also generally find that those sermons which have been best understood by his black audience, were the most improving to the whites." * * * "At a meeting, which may be held in the Church, during the intermission of the regular worship, or after it is concluded for the day, statements can be made, and illustrations used, that would be unsuitable from the pulpit, before a mixed audience of the educated and illiterate. A hymn should be read and sung while they are assembling, followed by a portion of Scripture, read and explained; preference being always given to the parables, and biographical parts in which they seem most interested. After reading and explaining the selection; read distinctly and emphatically, one verse, or a part of one, then ask some question on the verse, and let it be as simple as possible containing but one thought or proposition, and pointing directly to the answer."

The domestic instruction given every evening should seldom or never exceed half an hour. "Previous to their admission to the Church, they should be put on probation; testimony to their conduct being received from their master and fellow-servants; thus teaching them that religion does not consist in a barren profession, but in a correct and holy life and conversation."

Our limits forbid other extracts. The whole pamphlet is worthy of, and we hope will receive general and serious attention, and the plan which we are told, "has realized the most sanguine expectations," fairly and fully tried on every plantation.

OBITUARY.

DIED, on the 10th of May, 1834, at his residence in St. Matthew's Parish, of which he was the Rector, the Rev. WILLIAM STANYARNE WILSON, in the 33d year of his age.

Pro. Epis. Society for the Advancement of Christianity in So. Ca.

The Librarian reports the following donations to the Library :

By the Rev. Dr. Dalcho.—A Discourse, delivered in Newport, Rhode-Island, the Sunday following the intelligence of the death of General George Washington. By Theodore Dehon, A. M. Rector of Trinity Church, Newport, 1800. pp. 20.

Pastoral Letter of the Right Rev. William Meade, Assistant Bishop of Virginia, to the ministers, members, and friends of the Protestant Episcopal Church in the Diocese of Virginia, on the Duty of affording Religious Instruction to those in Bondage. Alexandria, 1834. pp. 36.

By J. B. Clough, Esq.—Report of the Society for the Propagation of the Gospel in Foreign Parts, for the year 1832. 8vo. London.

The Treasurer reports the following new members :

Miss Anna D. Faber, life member; and Mrs. Harriett B. Glennie, annual member.

Parish Library of St. Philip's Church.

The Librarian reports the following donations to the Library :

By Miss Mary Tertie Gaillard.—The relative duties of Parents and Children, Husbands and Wives, Masters and Servants, considered in sixteen practical Discourses; with three Sermons upon the case of self-murder, by William Fleetwood, D. D., (late Lord Bishop of Ely.) Fourth edition. Necessary for all families.

By Mrs. Elizabeth A. Clarkson.—The Missionary Herald, Vol. XXX. No. 5. May, 1834.

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Bowen, Bishop of the Diocese of South Carolina.—On Wednesday, May 21, 1834, in St. Michael's Church, Charleston, the Rev. Edward Leverett, Deacon, was admitted into the Holy Order of Priests.

By the Rt. Rev. Dr. B. T. Onderdonk, Bishop of the Diocese of New-York.—On Sunday, April 27, 1834, in Christ Church, N. Y. the Rev. Albert Smedes, jun. Deacon was admitted into the Holy Order of Priests; and on Wednesday, April 30, 1834, in St. George's Church, Flushing, Mr. J. W. Diller, was admitted into the Holy Order of Deacons.

By the Right Rev. Dr. Griswold, Bishop of the Eastern Diocese.—On Thursday, April 10, 1834, in Christ Church, Quincy, Mass., the Rev. Daniel Leach, Deacon, was admitted into the Holy Order of Priests.

CONSECRATION OF CHURCHES.

By the Right Rev. Dr. Bowen, Bishop of the Diocese of South-Carolina.—Trinity Church, Society Hill, April 25, 1834.

By the Right Rev. Dr. B. T. Onderdonk, Bishop of the Diocese of New-York.—St. Paul's Church, Glen Cove, May 3, 1834.

By the Right Rev. Dr. Griswold Bishop of the Eastern Diocese.—St. Paul's Church, Portsmouth, R. I. March 7, 1834; and St. Luke's Church, East Greenwich, R. I. April 17, 1834.

CONFIRMATIONS.

By the Right Rev. Dr. Bowen, Bishop of the Diocese of South-Carolina.—Confirmation was administered at St. Paul's Church, Augusta, on Sunday, April 13, 1834, and 17 persons were received to the rite. Confirmation was also administered at Columbia, on Sunday the 20th; at Camden, on Tuesday the 22d; at Society Hill, on Friday the 25th; and at Cheraw, on Sunday the 27th.

CALENDAR FOR JUNE.

- | | |
|---------------------------------|---------------------------------------|
| 1. First Sunday after Trinity. | 22. Fourth Sunday after Trinity. |
| 8. Second Sunday after Trinity. | 24. Nativity of St. John the Baptist. |
| 11. St. Barnabas. | 29. Fifth Sunday after Trinity, and |
| 15. Third Sunday after Trinity. | St. Peter. |

ERRATA.

Page 121 line 23 from top, for "James," read "John's."

" 139 " 9 from bottom, after "was he," insert "as a member."